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A Revaluation of the Spiritual Forces
Involved In the Development of
Christian Personality

By

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A. B. Occidental College, 1927

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Thesis

submitted in the Department of

Religious Education

in partial fulfillment of the requirements

for the degree of

Bachelor of Divinity

in

The Pacific School of Religion

1932

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PREFACE

To all who have gone before us who in their going have attempted to fulfill their mission in life as they have understood that mission we owe a debt of gratitude. These sincere souls through days of hard struggle sought to make the pathway of those to follow a little easier, their burden a little lighter. They would not have us think that they suffered hardships. To them it was thrilling to meet the challenges of life and to feel the joy of winning out. These brave people lived for others and not for themselves and in living for others they discovered some of the universal truths of life.

Others have gone before us who have been mean and petty and selfish. We offer them thanks only because they have furnished us with splendid examples of what not to be. We hate and despise their selfish attitude. Perhaps we would hate and despise them if such a procedure could remedy the situation. To hate or despise a person is not Christian so perhaps it is better

to say that we pity such people. We pity them because they have not discovered the eternal laws of the universe. Their view is the short view of the world. They are as immature as a child who prefers five cents today for candy rather than one hundred dollars a year from today. Such people lack vision and go stumbling along from week to week. Our scorn for lack of foresight in other people spurs us on to find out what made them as they are and how we can not only avoid being like them ourselves but also how we may help others to avoid the errors of their ways.

Through the years of depression people rail at God and blame Him for plunging the nations into chaos when in reality He has had nothing to do with the situation. It has been the selfish ambitions of men and of nations that have brought on our world the present difficulty. The method in the past for the most part has been to let matters alone and somehow it was hoped that things would work out all right. Yes the world has muddled through many a crisis as severe as the one of today but what a terrific price is paid for such a method. It is the

method of evolution, the method of slow gradual change and the survival of the fittest. From the time that man has had the capacity to think clearly another method of changing civilization has been at work. In Joel 2.28 we read, "Your old men shall dream dreams, your young men shall see visions". This method of dreaming dreams and seeing visions is called advolution. It is the method of looking ahead and hoping for something to come to pass, and then working hard to make the dream become a reality.

Jesus was the most daring dreamer of all times. He saw human nature as it was, with hatred, spite and envy on every hand and dared to hope that it could be changed so that love would reign supreme. He saw the civilizations of his time torn and worn by bitter struggles and dared to hope that someday peace and harmony would come to pass. In the prayer, "Thy Kingdom come Thy will be done on earth as it is in heaven" we have the innermost yearning of Jesus expressed.

The kingdom of God is coming on earth someday for in the end truth will prevail. Even now in these

crucial times we catch glimpses of the possibility of a better social order being established soon. Contrary to the opinion of some it is believed by others that the ideal civilization can come only when every individual lives in harmony with the laws of the universe.

As yet no method has been devised in the training of children that will guarantee the development of mature personalities of which the Kingdom of God on earth is to be composed. It is the hope of the writer of this thesis to point out a method of helping personalities to become mature and Christlike.

CHAPTER I

Introduction

A. The Occasion for this Thesis

It was at a Y. M. C. A. camp some years ago that the possibility of a much more effective method of working with people dawned upon the writer of this paper. As the embers of the campfire glowed brightly in the gathering dusk of the evening the boys waited silently for the closing moments of the program. That night the camp director prefaced his talk with the reading of a short essay by Dr. Frank Crane. The title of the essay has been forgotten but its message will forever be remembered. "People", said Dr. Crane, "react to treatment much as a rubber ball does. Throw a ball against a wall with great force and it comes back with almost equal force. Speak angrily and the one spoken to responds in the same manner".

From that moment on, the truth of that statement has been tested over and over again. The action and

re-action of one individual upon another has been observed and except in rare cases the individual responds according to the above formula.

The immediate study provoked by this idea led to a careful study of a particularly trying situation that seemed to be ever present in camp. It was the duties connected with the "K.P." work of the camp. Every boy attending camp was expected to serve as a "K.P." for three or four meals. Washing the serving dishes at camp is not the most pleasant task at best but it can be made to contribute just as much to the character development of the boy as any other part of the program if handled in the right way. It was discovered that the boys despised the work not because it took them away from play or because the work was hard, but because of the way in which each boy was driven and commanded to do things. Boys in camp for the first time not knowing exactly what was expected of them were called down if they failed to perform their duties. The attitude of the "K.P." Manager seemed to be, "get this work over with boys, I'm here to see that you do it properly but of course I'm not supposed to help". And so with slave

driving methods he would after a fashion get the work done.

In conference with all of the members of the staff present this matter was considered and thoroughly discussed. All but two of those present shook their heads and said the new proposal would not work. Thanks however to the backing of the camp director and the director of Religious Education it was decided to give the new method a thorough testing. A start was to be made immediately with the director of Religious Education taking charge of the work and the "K.P." manager becoming a student of his methods. Favorable results were obtained immediately but it was not until an entirely new camp came in that success crowned the efforts of the work.

Now just what was this new method used? In the first place the entire camp held a discussion as to why "K.P." work was necessary for the boys. In this discussion all of the logical as well as some unlogical reasons were forthcoming. Next the entire procedure of the "K.P." work was explained and demonstrated. Then when meal time came the "K.P." manager greeted his boys

with a smile, he gave them a helping hand and a word of encouragement wherever he saw the boys doing extra-good work. Heretofore violators of camp rules had been given an "extra" meal of "K.P." duty to perform so that soon the task was looked upon by all as a sort of punishment. This practice under the new management was abolished and almost immediately the spirit of the "K.P." workers changed. Under the new method the work was done by boys who understood what was to be done and why it was to be done in addition to having someone with a cheerful disposition working along with them to carry the task through to completion.

In the one camp the superiority of the new method was demonstrated so successfully that even the doubtful staff members were convinced of the advantages of the method of enlightenment, encouragement and love.

One successful experiment under way, other situations involving similar problems were coped with in the same manner with favorable results.

Now there arrives one on the scene who is somewhat of a mystic, an idealist who also appreciates the scientific approach. With the intuition of the mystic or an idealist he becomes convinced that the spiritual forces of love, encouragement, sympathy and kindness are as essential to the developing of Christian personality as sunshine and water are to growing plants. The writer is not content merely to draw analogies and cite illustrations to support this conviction, but, he is persuaded that enough information can be gleaned from the findings of psychology to prove that the spiritual forces of love and sympathy are absolutely essential to the development of Christian personality.

C. The Scope of the Thesis

There are so many factors involved in the growth of character that it is impossible to discuss them all within the limits of this paper. Indeed it is impossible to discuss all of these factors because little or nothing is known about some of them. Perhaps little is known about many of the factors involved because of the

complexity of the situation and the extreme difficulty encountered in attempting to isolate or control the conditions under which experiments may be carried on favorably with human beings.

Therefore there will be no attempt made to evaluate all of the factors involved in the development of Christian Personality. The various psychological factors involved will be pointed out and discussed. The laws of learning will be taken into consideration for at the basis of character development is the problem of learning.

Learning may be either direct or indirect. Indeed it is thought by some that the development of personality is influenced more by indirect methods than by direct. This thesis is concerned chiefly with the spiritual factors and not the psychological or physiological factors that are involved in the development of personality. It seems then; that except in special instances when the physiological and psychological factors have a direct bearing upon the problem at hand, it is sufficient to say that other things being equal, that boy or girl who in his development is in an atmosphere where the

spiritual forces of love, sympathy, kindness etc. are at work will develop a fine Christian personality.

All through this paper then let us keep in mind that we use the qualifying phrase, "other things being equal". For example, two boys or girls have as far as can be determined equal opportunities in life; the intelligence of each tests the same, their parents are about equal so far as wealth and cultural background are concerned, there has been in neither family any trace of insanity or feeble mindedness, and the boys or girls in question have equally good physical constitutions. Now both the parents of one of these children have a sour, unchristian outlook on life, their marriage is not a happy one, and they are not particularly interested in the child. On the other hand the parents of the other boy are very happily married, their outlook on life is hopeful and they are very solicitous of the child's welfare and development.

The scope of this thesis will be broad enough to show why christian personality is best developed in a friendly, kindly atmosphere, where love and sympathy are to be found. In order to do this it will be

necessary to consider the laws of learning for we know now that character and personality develops through a long slow process and does not somehow miraculously spring into being over night. A beautiful flower may burst into bloom overnight so may a personality come to flower in a short time, but just as it took months or even years of preparation before the plant could bloom the personality developing process also takes time.

D. The Work of Others

And the Need for Research in This Field

Down through the centuries the world's best teachers have consciously or unconsciously made use of these spiritual forces in working with individuals. The idea is not a new one and yet it takes truth a long time to filter through from the discoverer to a wide spread application of the principles involved in the truth.

Though Jesus set the world on its way by showing his disciples how they should treat one another, we are still floundering around because we do not accept his principles as being either true or practical. Other

great men have followed in His path and have also demonstrated the supreme value of the way of love and the use of these spiritual forces and yet we do not follow. It is only recently when the outstanding thinkers of the world realize that our present system of living if continued will mean the destruction of civilization that they become concerned about a better way. Now with the threatened breakdown of our system we are searching frantically for a way out. It is the firm belief of the writer that no satisfactory way out will be found until the majority of persons living in the world achieve a mature or Christian personality. Just what is meant by a "mature or Christian personality" will be explained later. Perhaps the majority of people living in the world need not reach this high state of being but most certainly the leaders who are in control of affairs need to have mature personalities. If then the very existence of our civilization depends upon our having such leaders we should have no difficulty in seeing the need for research that will help us to find out how best to develop such personalities.

Though nothing definite has been done by writers that parallels exactly the work of this thesis many writers and experimenters have been busy on the various phases involved. In fact to every conscientious teacher who has tried to teach character as well as subject matter we owe a debt of gratitude for they are the ones who have pioneered in this field for us. The results of their efforts is brought to us either directly or indirectly through the silent or vocal testimony of the lives that have been made richer by the contact with wise and understanding teachers.

E. Definition of Terms

It is no easy matter to define terms that have been in use so long that many interpretations have been placed upon them. It is next to impossible to give here the long list of definitions of the terms, "Spiritual forces" and "Christian Personality" as interpreted by various writers, thus, the definitions given here will be the ones that seem to best describe the actual situation as the writer sees it.

A spiritual force is that operating or operative energy relating to or affecting the immaterial or inner nature of man. A more simple way of putting it would be to say that Spiritual forces are those forces which transform life by making the individual conscious of the divine in himself and in the world about him.

There are so many names for this force that one would be tempted to say that there were several forces. This, in fact, may be the case but it seems that there is one deep underlying spiritual force and these other so called forces are but different phases of this underlying force. This view was in the mind of Henry George when he wrote in his book, Progress and Poverty, the following lines, "Call it religion, patriotism, sympathy, enthusiasm for humanity, or the love of God - give it what name you will - there is yet a force which overcomes and drives out selfishness; a force which is the electricity of the moral universe; a force beside which all others are weak".¹ This deep underlying spiritual force Kagawa calls love². He also recognizes

¹Funck and Wagnalls' New Standard Dictionary, Art., "Force".

²Kagawa, T., Love the Law of Life.

that tenderness, sympathy, kindness etc. are phases of love and that all are necessary forces in the achievement of Christian Personality.

A definition of Christian personality is needed now. Jesus said,¹ "I am come that they might have life, and that they might have it more abundantly". He did not mean by this that we would have more food or clothing and things with which to live. He meant instead that he would give a new interpretation to life that would help others to live more completely than they had before. One writer in commenting upon millionaire suicides said, "Such people have everything to live with but nothing to live for". We recognize immediately the truth of the statement. It was to give people something to live for that Jesus interpreted for the people of his day the nature of the world. Those who have followed Him have had an "abundant" life.

It is most difficult to give a definition of Christian personality that is inclusive enough. Perhaps the best way to clarify terms is to define personality

¹John 10.10.

and then with additional sentences show what is meant by Christian personality. Personality has been defined by some writers as "the sum total of one's makeup". But, this definition is not clear enough for our purpose. Dr. A. A. Roback has a better definition. He says, "personality is the sum total of all our cognitive, affective, conative and even physical tendencies. The sum total here does not mean a simple addition but an integration".¹

At this point the question arises as to what distinction is or should be made between personality and character. "Character", says Roback, "is that part of personality which remains after the cognitive, effective and physical qualities have been abstracted. Character, then, covers the volitional and inhibitory phases of behaviour; and yet is dependent on intelligence to a large extent, and is affected by temperament in some measure, or at least it bears some relationship to it".² We recognise in these definitions the difference between character and personality but usually the words are used interchangeably by the average person because

¹Roback, A. A., Psychology of Character, p. 159.

²Ibid, p. 160.

the distinction is so slight.

A person, can be said to have a Christian personality only when the Christian principles have been made a vital part of the thoughts, emotions and actions of an individual.

"Gauging an individual personality is no easy task because of the different standards involved, depending on the one doing the judging. Sometimes a high abstract intelligence compensates for a poor social sense of objectional temperamental traits. At other times the so-called personal magnetism conceals an inferior character. But it is the whole picture, and not a stroke here and there which counts in our judgment of personality."¹

If it is difficult to judge an individual personality it is equally difficult to judge a Christian personality because there are so many degrees of attainment. A person does not achieve a Christian personality all at once, the process of growth usually is slow and covers a long period of years. But there are young people who have grown rapidly into mature

¹Roback, A.A., The Psychology of Character, p. 160.

Christian personalities because of favorable conditions. The problem of achieving a Christian personality is in essence the problem of becoming mature, not necessarily in years but in thoughts and actions. Few people ever attain a completely mature Christian personality because the conditions under which they live have not been favorable. One individual many years ago was well on his way to a complete and mature personality and they crucified Him. Conditions are not yet right in the world to produce the strong Christian personalities that the world needs as its leaders but it is the firm conviction of many that unless such personalities are soon forthcoming there is little hope for our present civilization.

Agriculturalists have learned how to develop better corn, wheat, hay, horse, cows and pigs. Is it not about time to set to work to develop a better human race.

CHAPTER II

The Main Factors in The Personality Developing Process

The problem of how learning takes place and how personalities develop is to be next considered.

With the advent of science has come the desire to reduce to a formula the law or laws that operate in nearly every field of life. Because early investigators were more concerned about the so-called natural things, we know more about physics, chemistry and biology than we do about human personality. Indeed someone has said that we know more about the stars, their size, distance away and contents than we do about our own human personalities. This criticism is still true today but it is hoped that the next decade or two of research in the field of character and personality will reveal much to us.

The reason why progress in this field is so slow is, as has been said before, because there are so many

interacting factors involved that the isolation of single factors for study is next to impossible. In spite of the difficulties involved progress is being made in this field of study. Men and women are busy constantly experimenting, thinking and studying this interesting bundle of nerves, brains and muscles called a human being. They know considerable about his body and how it functions, they are beginning to know more about the mental makeup of an individual but as yet in the realm of morals and spiritual things little is known.

The time was when a person was thought to be made up of several compartments and that all one needed was a specialist in each field to look after each compartment of the growing child. Now we realize that this picture of a person is untrue. Each seeming compartment is but a phase of the whole person and each segment is so interlocked with and so affects the other aspects that all the parts must be taken into consideration when studying human personality.

We are concerned in this chapter with trying to discover how personality develops, and what laws of learning may apply to this particular problem.

A. Three Conceptions of the Original

Nature of a Child at the time of Conception in
Regard to the Possibilities of Character Development

The various ways in which people have thought of the original nature of a new born child in regard to its potential possibilities of personality development are to be considered next.

The theologian has done much to hamper the development of Christian personalities by placing on each new born child labels of various kinds that did not represent a true picture of the case. For example one body of theologians in attempting to explain the presence of evil in the world accept literally the Genesis story of Adam and Eve. Since all the peoples of the earth are descended from Adam and Eve and since they were the first offenders all of their offspring came naturally by their evil tendencies. It follows with such a conception of the origin of evil that every new born child is looked upon as being bad and sinful in character. The death of Christ on the cross is thought by this group of people as being the only way in which God could save his people from destruction.

Hence the problem of Christian personality to people who believe in these doctrines is not one of development but rather the problem of conversion. It is the problem of getting the child or adult to sincerely say, "I believe". - Thus in some way as miraculous as the atonement itself a new Christian personality is created.

The above view was so repulsive to many people that they could not accept it. Imagine the father and mother looking at their son as he lay asleep in his crib and saying, "poor child a sinner not because of something that he has done but because two people many many generations ago sinned". These parents and many others believe that a new born child is essentially good rather than bad and sinful. The thing to be done in this case was to shield and protect the child from all evil influences.

We cannot blame parents for taking the second point of view because an infant does seem to be much purer than some converted reprobate. And yet is this second view any more correct than the first? It is granted that the second view is far less harmful than the first. The second view gives some hope, because

the Religious Educator has at least positive ground on which to work.

There is yet another view that is still more encourageing. Recent research by psychologists and educators has brought forth the theory that a child at birth or rather at the time of conception is neither good nor bad but rather neutral in its possibilities of personality development.

It will be noticed that the original nature of the child at the time of conception is mentioned instead of taking the original nature of the child at birth. This is done because, "the child's original nature is his native endowment, that which he is, apart from any learning, or any environmental influences. And influences which must really be considered environmental, may affect the individual while still in the foetal stage. An injury to the foetus, for example, which might hinder, even permanently, the full development of the individual could not be considered a part of his native equipment. It is necessary to go further back than the time of birth. Original nature is rather the nature of the individual as it is, potentially, at the time of the union of the germ

cells which combine to initiate the new life. At that time, what may be called the basic structure of the new life is set."¹

This third view regards a new human life to be like an unused photographic plate that is responsive to any and all impressions that come within the limits of its conscious or sub-conscious being. Some writers have compared a new born babe to a book in which nothing has yet been written.²

Such a view gives hope because instead of having a new human life to convert to a way of life or to shield from the evils of the world, we have a neutral quality instead that is neither good nor bad. Such a child is capable of developing in many directions. The type of personality produced depends some of course upon the original nature of the child, that is its native endowment, but environment plays the greater part in personality development. In other words the child receives as its heritage certain tools with which to work but it is the environment that determines for what

¹Powel, W. E., The Growth of Christian Personality, p. 23.

²Rugh, C. E., In an unpublished lecture.

purpose these tools shall be used.

This brings us to the question of finding what kind of an environment is best suited to the growth of Christian personalities. Before this can be undertaken it would seem best to study some of the laws of learning and the way in which personality growth takes place. To give here a full account of how learning takes place would take altogether too much space. Thus it is that this presentation must necessarily be brief and sketchy.

B. The Laws of Learning that Affect Personality Development

I. The Laws stated according to Stimulus Response Bonds

"What we are at maturity", says Pyle, "depends upon the modifications that have been wrought upon original nature".¹ Some of the tendencies of original nature must be eliminated, others must be cultivated and still others must be modified and redirected by society.

¹Pyle, W. H., The Psychology of Learning, p. 14.

"Changes in the original nature of the pupil", says Powell, "are brought about through experience, and experience involves learning and habit formation. The best approach to the study of how these changes are made is through an analysis of learning in its simplest form, the kind of learning that takes place from the earliest years of life".¹

Professor Powell explains by examples how learning takes place. He says², "A young baby is lying in a bed wriggling its arms and legs. These movements are instinctive. They are due to the original tendencies to general physical activity and have their basis in certain "connections" established by nature in the nervous system. In the midst of these random movements the child's hand comes in contact with a bright object which it grasps. In addition to the feel of the object which perhaps is satisfying, there is a pleasing rattling noise. This simple experience has really wrought a change in the original nature of the baby..

¹Powell, W. E., The Growth of Christian Personality, p. 96.

²Ibid, p. 96-97.

Hereafter the neurons concerned in the particular responses of grasping and rattling the object will be "preferred" over the others which lead merely to general activity. The baby may not at first be able to control the arm muscle sufficiently to grasp the object deliberately, but each time it happens upon the rattle and enjoys the experience the habit becomes more firmly established. In time the child will be able to direct its grasp straight to the object and to repeat the experience as often as it desires to do so. The baby with this habit is a changed individual. He has learned something which has added to the enjoyment of life and which has perhaps given him more control over his movements".

"But", continues Professor Powell, "a very different kind of experience might also come to this child. Perhaps one day, while he is crawling on the floor, he sees another object which attracts his attention. This time it is a bright piece of nickel on a heating stove. As he touches the object he finds that it is hot and quickly withdraws his hand. The experience is distinctly unpleasant. Instead of a feeling of

satisfaction he is displeased and pained. And once again a change has been wrought in his original nature. It may take several such experiences before the child learns not to touch the stove. But even this one will tend to make the response less likely than it would otherwise be. For the neurons involved will have become less permeable because of the unpleasantness of the experience. In time, because he has had several burns, or has been slapped, or in some way disapproval has been expressed by his elders, the habit of avoiding the hot stove will have become established. And the child will thereby have learned something more of life."

Two basic laws of learning that operate not only in infancy but throughout life are illustrated by these experiences of a young child. One of these laws is known as the law of exercise and the other is known as the law of effect.

Stated in terms of stimulus and response the law of exercise states that, "other things being equal, exercise strengthens the bond between situation and response. It is also true that, other things being equal, lack of exercise weakens the bond between situation and response .

"The law of effect states that a satisfying effect tends to strengthen, and a dissatisfying effect tends to weaken, the bond between situation and response."¹

Professor Kilpatrick says that this law of Effect or the law of "Satisfaction and Annoyance" as he calls it, is the very bottom on which our learning rests.²

"What have these laws of learning to do with the growth of personality?" is the question that is foremost now. First of all it must be understood "that the nature of the pupil's learning is essentially the same whether the changes are brought about in the home, the school or the church. The pupil learns by thinking, feeling, doing, experiencing - in a word, by living. The process of education is always some kind of living; the outcome is always some manner of person."³

It is but a step from the last thought to the one that learning is always going on regardless of what a person may be thinking or doing. This learning may be either good or bad, helpful or detrimental from the

¹Powell, W.E., The Growth of Personality, p. 98.

²Kilpatrick, Foundations of Method, p. 30.

³Powell, W.E., The Growth of Christian Personality, p. 144.

Christian point of view, but it goes on as long as life continues.

If we keep in mind the fact, that satisfaction strengthens and that annoyance weakens the stimulus, response bond, we can soon see how these laws affect personality development.

Freedom of choice enters the problem once a certain number of habits have been learned. These habits may be habits of doing something that brings satisfaction or of avoiding something which if done brings annoyance. In doing or refraining from doing these things the child is exercising a certain amount of freedom of choice.

"The chief problem in the education of personality", says Galloway¹, "is so to develop it that it will desire and be able to make the right choice of responses under all combinations of stimulation and internal desires."

Let us examine a little more closely the factors that help to determine choice. Choices are made in young children by the internal desires and the immediate appeals to these desires through the senses. In mature life the determination of choice is far more complex

¹Galloway, T. W., The Use of Motives in Teaching Morals and Religion, p. 39.

though conditions remain essentially the same.

A look at the manner in which the whole personality functions will help us to understand the situation better. "One aspect of the person looks out toward stimulus. It seeks and receives - - - on the other side, looking out toward action and behavior, is the apparatus of responding. Response is merely a matter of muscular action for the most part, though back of it are the great personal acts of choosing and deciding. - - - The normal result of a stimulus on the sensory side is a response on the motor side. Income naturally expects outgo. Impression should be followed by expression. - - - But it makes a great deal of difference just what behavior shall follow from the stimulus furnished by a particular situation. - - - Will it be right or wrong? good or bad? and what decides the goodness or badness of a response?"¹ It is the inner core of personality lying between the receiving and the responding parts", says Galloway, "That is responsible for the real character of the responses."²

¹Galloway, T. W., The Use of Motives in Teaching Morals and Religion, p. 42-3.

²Ibid, p. 43.

Choice is the critical thing in personality.

Therefore, it is essential that we develop a method by which we can be fairly certain that right choices will be made.

2. The Place of Imitation in Personality Development

Aside from the conditioned reactions of a child that can be controlled by careful parents so as to insure the formation of good habits there are two other important factors that enter into the situation. Imitation and Suggestion play an important part in personality development.

In discussing the three conceptions of the original nature of a child it was pointed out that a child at the time a conception takes place is like an unused photographic plate. This illustration will serve our purpose again at this point if amplified. One cannot take a photographic plate and hold it in front of the object to be photographed.

No! Pictures are not made that way. To get a picture it is first necessary to place the plate in a

camera and remove the shield, next the photographer is careful to get the lens focused exactly. The time of the exposure must be right. Click goes the shutter and the exposure is made. The picture is not ready yet for it must be developed and printed.

Though no analogy is perfect in every detail it is surprising how closely the development of personality resembles the taking of a picture. In the first place we are sadly aware of the consequences that result from exposing a child to all of the forces about it without giving the child the proper direction, focus and perspective. On the other hand if a normal child is taken at birth it can be trained in the course of its development to be and do just about as its teacher wishes. The child so to speak is put in a camera, which is the system of religious and secular education of all of the institutions with which the child comes in contact. The camera is then focused and the exposure made. Society is only able to see the picture of an individual's personality as that personality is expressed in words and actions. This corresponds to the developing and printing process.

There is yet one more point in which the analogy is interesting. There is always the background of a picture even though it be no more than the curtains in the studio. A camera in proper focus catches not only the object on which it is focused but also the objects surrounding it. The human mind is like the camera in this respect, for it catches and retains impressions, thoughts and pictures that are nothing but background to the conscious mind. Indeed the very atmosphere leaves its impression upon photographic plate and personality alike.

The personality development that comes as the result of the child imitating someone else is usually wholly unconscious on the part of either child or teacher, and as such represents the background of the picture that the teacher may be trying to present.

That children are natural born imitators is widely known and yet many parents do not take this factor into consideration. Children begin first to imitate primarily because of the encouragement or attention they receive when they attempt to take the first step, or say their first words. Another reason that a child imitates is because he admires or worships someone else and wants

to be like him. In this case the child is just as likely if left to himself to imitate the bad qualities of a character as well as the good ones. Imagine a father whose boy is with him continually. The father is making a real pal of the boy and the son thinks so much of his "Dad" that he even wants to enter the same profession. Even in this the father encourages "Junior". Here the combination of hero worship and encouragement are the reasons for imitation. If the father possess unchristian, vicious, or unsocial characteristics they would stand just as good a chance of being reproduced in the life of the child as his good qualities.

Professor Powell has an interesting comment on the subject of imitation. He says,¹ "Imitation has commonly been thought of as an instinctive impulse to do almost anything and everything that others have been observed doing. In recent years, however, this view has received much criticism. There is, of course, an instinctive basis for the tendency 'to do as others' do but there is

¹Powell, W.E., The Growth of Christian Personality, p. 50-1; Woodworth, R. S., A Study of Mental Life, p. 319; Bogardus, E. S., Social Psychology, p. 128.

probably much more learning in the imitative acts of children and young people than the views of some psychologists have admitted. The little girl, for example does not dress her doll because the instinct of imitation impels her to do what she sees her mother doing, but because, she has learned to dress her doll and has found doll-play satisfying to herself. Imitation is of tremendous value in education for it greatly enriches the child's experience and shortens the process of learning. Children learn to imitate and then, through imitative acts gain experience in many important activities of life.

Dr. George Herbert Betts writing in 1906 places very great importance on the function of imitation. He says,¹ "If our mother tongue is the first we hear spoken, that will be our language; but if we first hear Chinese, we will learn that with almost equal facility. If whatever speech we hear is well spoken, correct and beautiful so will our language be; if it is vulgar, or incorrect, or slangy, our speech will be of this kind. If the first

¹Betts, G. H., Mind and Its Education, pp. 170-1.

manners which serve us as models are coarse and boorish, ours will resemble them; if they are cultivated and refined, ours will be like them. - - - Our manner of walking, of dressing, of thinking, of saying our prayers, even, originates in imitation.

"Imitation is the instinct to respond to a suggestion from another by repeating his act. The instinct of imitation is active in the year old child, it requires another year or two to reach its height, then it gradually grows less marked, but continues in some degree throughout life. The young child is practically helpless in the matter of imitation. Instinct demands that he shall imitate and he has no choice but to obey. His environment furnishes the models which he must imitate, whether they are good or bad. Before he is old enough for intelligent choice, he had imitated a multitude of acts about him, and habit has seized upon these acts and is weaving them into conduct and character."

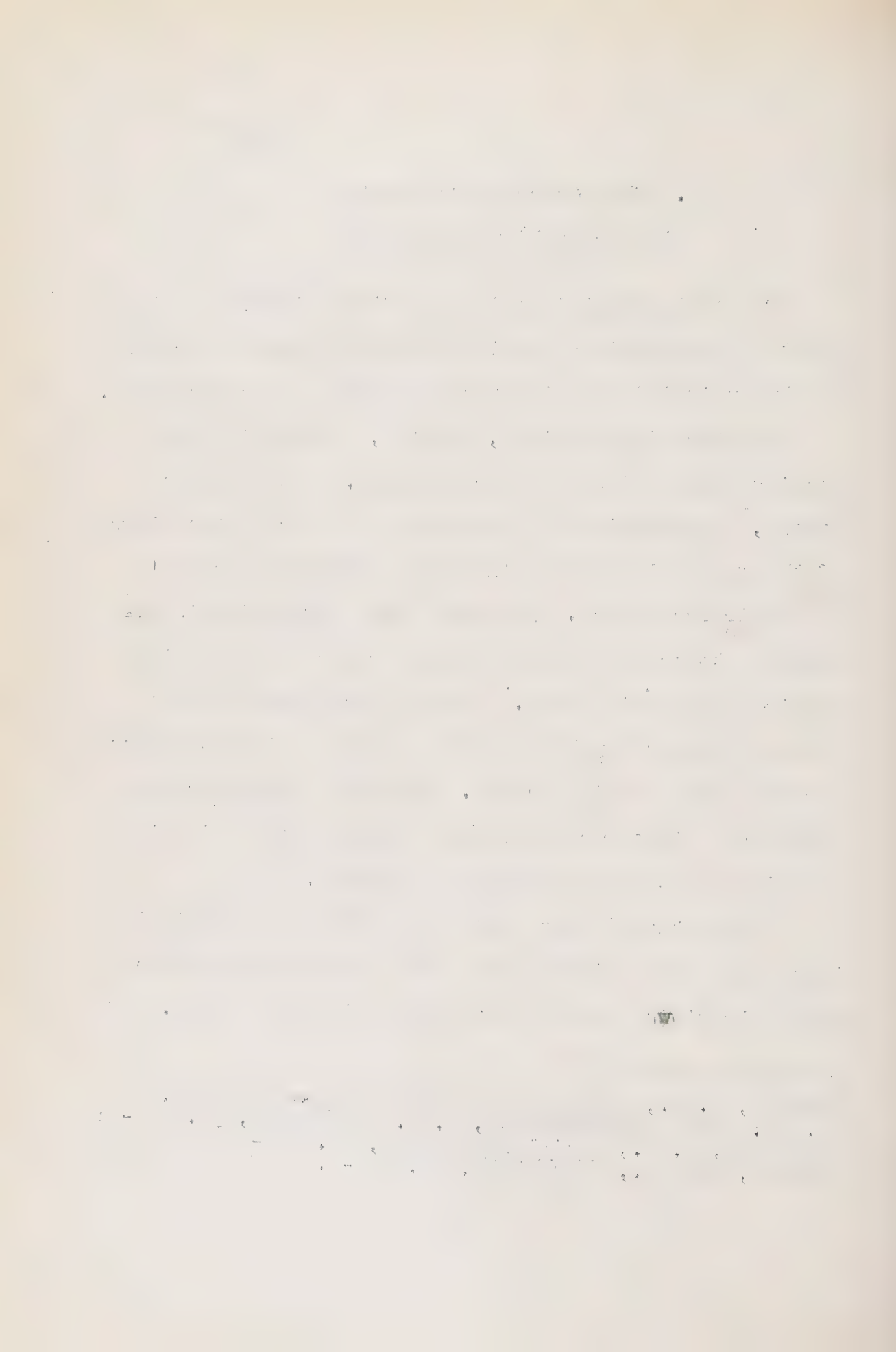
3. The Factor of Suggestion in Personality Development

The environment in which one finds himself provides plenty of suggestions for imitation that may be carried out by an individual either consciously or unconsciously.

The term "Suggestion", however, as used in this section means quite a different thing. According to Powell,¹ "Suggestion is the tendency to accept the views of the group without any 'logically adequate grounds' for their acceptance. In other words suggestion is the tendency to accept the thoughts of others without first testing and proving them. The very acceptance of the views of others may be in part a desire to imitate those for whom one has high regard. Or again one may accept ready made views because of his own laziness or inability to think the problem through for himself.

In any case it has been true in the past and it is true today that children up to the period of adolescence get their views and thoughts largely in this manner. If

¹Powell, W. E., The Growth of Christian Personality, p. 50; see also Woodworth, R. S. Psychology, pp. 547-8; Bogardus, E. S., Social Psychology, pp. 128-9; Watson, John B., Psychology, pp. 333-4.



the group handing on the views is fine and noble and Christian in its outlook the child is indeed fortunate. But as in imitation the child is exposed to good and bad qualities alike and is as liable to accept the bad as the good.

Again let it be said that the writer is conscious that only one segment of the learning and Personality development process had been touched upon in this chapter. Enough has been said, however, to furnish a basis for the chapters that are to follow.

CHAPTER III

The Place of Indirect Teaching in Personality Development

A. Psychological Explanation of Marginal Impressions

In the past the nature of indirect teaching has confused people. Character changes that resulted from indirect teaching were looked upon as nothing short of miraculous. With the ushering in of the scientific method into all fields of investigation the fog and confusion concerning indirect teaching is lifting.

It does not "just happen" that a person is a success or failure in life. If his entire life history is known the psychologist is able to point out at each step along the way just how the boy came to be what he is. In other words the law of cause and effect is in operation at all times in the realm of human beings as well as in the purely physical world.

We are all familiar with such sayings as, "What you are speaks so loud that I can't hear what you say",

or yet again the shorter phrase of "Like to like", and yet most people but dimly realize why these things are true.

In another chapter by comparing the mind to a photographic plate it has already been explained how impressions are made upon the mind. These marginal impressions come not only through the eye but through all of the senses and by the reaction of the emotions. So great is the total impression conveyed in this manner that usually conscious and direct impressions are outweighed.

Professor Powell,¹ has an interesting comment regarding indirect learning. He says, "Indirect learning is not any less dependent upon the laws of exercise and effect than the other forms of learning. If the pupil learns to dislike the Bible it is because certain responses of hostility or aversion have been made in connection with it and have brought some sort of satisfaction to the pupils. If, on the other hand, they are developing an attitude of reverence in the worship

¹Powell, W. E., The Growth of Christian Personality, p. 137.

it is because they are finding satisfaction in responses of respect and devotion. The difference between direct and indirect learning, however, is that in the latter the responses are largely marginal rather than focal, that is, they are matters that are not directly in the center, but are in the margin of consciousness."

Just as no one of intelligence will deny the importance of adequate buildings, thoroughly trained teachers, and a well balanced curriculum in the process of character education, neither will they deny the importance of the environment and manner in which the teaching is done. The very atmosphere of the school and ground, the architecture of the buildings and the neatness with which the buildings and grounds are kept have a profound influence upon the lives of the pupils.

B. Examples of Indirect Teaching

The story of how an unruly group of students was brought to time in an interesting manner shows the influence of cleanliness, and orderliness in their reactions. "The principal of a school who found the boys misusing the halls, scribbling on the walls,

throwing things around carelessly, breaking the lights, and playing rough games, changed the situations, not by making new rules or devising new punishments, but by improving the halls. He reformed the manners of the boys by repainting the dingy corridors, hanging them with attractive pictures, and improving the general order."¹ Children are not slow to learn the attitude of others in regard to property. They absorb this knowledge it seems from the very atmosphere. Order invites order and the children are quick to realize whether or not the Church or School boards care about their comfort and pleasure. In response to this care they are eager as a rule to do their part in maintaining the beauty and dignity of a school.

Unconsciously the atmosphere of an institution, be it a home, a church a school or a business, "gets under the skin" of an individual and becomes part of his very life. "The great schools of England bring to bear upon youth the impression of their strength, dignity and charm. The lines of their noble walls, the ivy-overgrowing them,

¹Smith and Hodges, Moral Training in the School and Home, p. 190.

the trees and lawns about them, encourage self-respect and courtesy. On the other hand, the traditional brutality of life in our country schools a few generations ago was intimately connected with the bare ugliness of the ordinary country schoolhouse. The place offered no suggestion of gentle manners."¹

It has been said that cleanliness is next to godliness. The truth of this statement breaks with full force when we realize the far-reaching significance of indirect teaching.

If we move into the realm of thoughts and ideas we can see again the significance of indirect teaching or unconscious influence. A corollary to the statement, "Life tends to become like that which is around it" is the statement that, - Life comes to the level of habitual thinking."

To this you reply that thinking is a conscious act. This is granted but the effect of thought is often unconscious.

The classic example of the effect of having in mind

¹Smith and Hodges, Moral Training in the School and Home, p. 190.

continually one idea is given to us by Hawthorne in his story of "The Great Stone Face". "In this story Hawthorne tells of the boy Ernest, listening to the tradition of a coming Wise Man who one day is to rule over the valley. The story sinks deep into the boy's heart, and he thinks and dreams of the great and good man; and as he thinks and dreams, he spends his boyhood days gazing across the valley at a distant mountain side whose rocks and cliffs nature had formed into the outlines of a human face remarkable for the nobleness and benignity of its expression. He comes to love this face and looks upon it as the prototype of the coming Wise Man, until lo! as he dwells upon it and dreams about it, the beautiful character which its expression typifies grows into his own life, and he himself becomes the long-looked-for Wise Man."¹

By the very atmosphere that pervades a place, and by the thoughts we come in contact with our lives are influenced. Yet more powerful than either the influences of the material environment or the realm of thought with

¹Betts, G. H., Mind and Its Education, p. 173.

which one comes in contact is that of other personalities upon us. Says George Herbert Betts,¹ "A living personality contains a power which grips hold of us, electrifies us, inspires us, and compels us to new endeavor, or else degrades and debases us. None has failed to feel at some time this life touch, and to bless or curse the day when its influence came upon him. Either consciously or unconsciously such a personality becomes our ideal and model: we idolize it, idealize it and imitate it, until it becomes a part of us. - - - From every life which touches ours a stream of influence great or small is entering our life and helping to mould it."

Thus one can easily see that personality development is not a simple process. Everything about an individual makes its contribution for good or ill to the changing personality of old and young alike.

C. Simultaneous or Concomitant Learning

There is yet another thought before the discussion

¹Betts, G. H., Mind and Its Education, p. 173-4.

on indirect teaching is completed. Perhaps it has been gathered from what has been said that all of us are learning many things at the same time. In turn the old saying that, "you can only do one thing at a time" does not and never did hold true. Indeed it would seem impossible in the light of the facts of indirect teaching to ever do only one thing at a time. An example will best illustrate what is meant by the phrase, "simultaneous learnings".

A teacher who is a perfect genius along the line of mathematics is given a class to teach. His one task is to teach them geometry, algebra etc. From day to day as the teacher meets with his class he is usually a bit tardy, his clothes are unpressed and his hair uncombed. As the lesson proceeds the teacher discovers that one of the students has not studied his lesson. He flies into a rage, storms about the room uses vile language, and loses control of himself.

During the class hour this teacher may or may not have taught a few things concerning mathematics. It is definitely certain that he has taught many other things to the detriment of those present. By his example he

has taught them to be late, careless of personal appearance, disorderly, and at the least provocation to fly into an uncontrolled rage. If all teachers and adults with whom the students come in contact displayed these same characteristics they would soon adopt these characteristics for their very own. The degree to which these characteristics are carried over into the lives of the students depends upon the esteem with which they regarded the professor. If the students had high regard for the mathematical genius of the professor they might seek to imitate him. Or again a particularly brilliant student might reason either consciously or unconsciously that such a genius didn't need to conform to the generally accepted standard. In turn such a student recognizing his own ability in mathematics would tend to become like his teachers.

Many examples of the above kind of teaching could be cited but it is just as often the case that the indirect teaching that results is of the right kind. Many a boy has been led and inspired to strive to become manly and noble because these qualities were unconsciously taught him by the example of parents or teacher.

It is the home or the school that is teaching at

cross-purposes with itself that needs to be corrected. The home where parents say one thing and do another places the children in an atmosphere that is uncertain. In such a home the child's impressions contradict one another and to a child reared in such a home, "life presents to his growing reason a blurred picture of inconsistencies.

"We profess to trust God, yet we worry and hurry, fume and fret, as though we had no Father. We hold that it is more blessed to give than to receive; yet we live as though getting were the whole of life, and we grumble every time we are asked to give, however worthy the object; and we show that public opinion is our real authority, by our anxiety to know what other folks are giving. We command our children not to lie; and then compel them to lie about their age when the question is whether or not we should pay the fare for them on the street car or train, - - - selling our integrity and their character for a dollar or two, or perhaps even for five cents."¹

¹Weigle, Luther A., The Training of Children In the Christian Family, pp. 44-5.

How miserably we fail sometimes in our teaching at church and school and home simply because we lack sincerity. We do not believe in the thing we are trying to teach and our every act shows forth this fact so much so that what we say counts for nothing.

Because many learnings go on at once says Kilpatrick,¹ "Every time I as teacher face a class I must consider (a) what things they are simultaneously learning and (b) how I can manage so that this aggregate as a whole may be the best!"

¹Kilpatrick, W. H., Foundations of Method, p. 17.

CHAPTER IV

Affirmative Living and Teaching

A. Jesus Came Preaching

"Jesus came preaching"¹ is the title of a newly issued book. What message the book contains we are not concerned with here. It is enough to dwell on the title for a moment. Yes, Jesus came preaching. Not only preaching and teaching with the words that he spoke but by his every act. So attractive was Jesus that men and women from all walks of life felt drawn to him. It was more what Jesus was and did than what he said that compelled men to give up their work and follow Him. Jesus' personality was so convincingly healthful and wholesome that on one occasion a woman felt certain that she could be cured of her disease if only she could touch the hem of His garment.

¹Buttrick, G. A., Jesus Came Preaching, 1931.

Has this experience not been common with many of us? Have we not met wonderful personalities who so compelled our loyalty and attention that we thought that we too could be cured of our selfishness and pettiness if only we could clasp their hands?

Every single person is a preacher. The text of his sermon depends upon the habitual attitude that he displays toward life. As was pointed out in the last chapter, we influence others far more by what we are than by what we say. It is only when we have unity of thoughts, actions and words that perfect teaching results.

The success of Jesus as a preacher, teacher and leader was due not only to the fact of harmony in His thoughts and actions, but also to the quality of those thoughts and actions.

Jesus came preaching what? He came preaching a more abundant life, by living that kind of life himself. There was nothing negative, weak or effeminate about Jesus. He didn't command people not to do things, instead he showed them the right way to live and many followed Him eagerly.

B. The Psychology of Don't and Can't

Except for the individual whose spirit has been broken by severe discipline the method of commanding is of little use in getting things accomplished. Particularly is this true when one is thinking in terms of Christian personality development.

We can command people not to do things, we can beat them into submission and force them to conform to our wishes but in the process we usually damage the personality of the individual concerned beyond repair. Indirectly by using such methods we also damage ourselves.

Little if anything is accomplished by such procedure because individuals so treated are spineless, their spirits are broken and if left to themselves are helpless. We do not want helpless people in this world. We want strong radiant personalities that are able to aid in human progress.

Almost as detrimental a procedure to personality growth is the general method of parents and teachers in establishing negatively stated rules to be followed. Is not this method akin to the method of the lawgiver of the Old Testament as he gave the famous "Ten Commandments".

most of which are stated negatively. One after the other these commands read, "Thou shalt not", Contrast these statements with those made by Jesus not so much as to content but according to the manner in which they are stated. I cannot recall a single instance in the teaching of Jesus where a negative command is used unless one construes the words of Jesus, "Woman go and sin no more", to be such as he sends away from him the adulterous woman.

Let us look more closely into the reasons why the negative method is harmful.

In the first place the minute one says to another "don't" a thought conflict is set up in the mind of the individual commanded. He immediately begins to ask why he should not do it. If the one giving the command has no reason aside from personal wishes for requesting such obedience the one commanded unless unusually loyal is tempted to disobey. The command then comes as a dare to not obey rather than a challenge to carry out the wishes of the one commanding. The first few times such a command comes the child or adult may obey, but against his wishes. If the commands continue to be unreasonable and unjust it will not be long before the individual concerned openly

and flatly refuses to do the thing requested. Because the one commanded associated unreasonable demands with a certain individual it will not be long until all commands coming from him are disobeyed without the thought process having taken place.

It is granted that the above case is extreme. Let us look at another side of the question.

Even though every command given by an individual is so utterly just and fair as to inspire and win the loyalty and confidence of those commanded there are still reasons why negative commands should not be given. When a person says, "don't" to another individual one or both of two things happens. Either an unwholesome fear is set up in the mind or attention is called to some fault or something that should be avoided. For example it is dark and little Johnie is begging to go out to play. His mother says, "No John you can't go out". Again Johnie pleads, asking why etc. This time his mother tells him that he can't go out because it is dark and a boogie man will get him. Now the damage is done, for dark and "boogie man" are inseparably associated in the mind of Johnie. Out of a "can't or "don't" has arisen in his mind this fear of the dark that he may

never entirely be able to overcome. Suppose on the other hand that the mother had said, "Well John it is dark now and if you go out you might possibly fall down and get hurt". Or better yet direct his attention to the fact that it is about supper time and his daddy will soon be home. By giving Johnie several alternatives to choose from and by laying the facts of the case before him the mother is helping personality growth to take place. For was it not pointed out that choice plays an all important part in personality development? If the command "don't" is used in connection with water or fire without the accompanying presentation of reasonable facts fears are born that hinder the child later on.

Fear thwarts while truth brings freedom in which personalities can grow.

It has been said that "don't" often calls attention to a fault or something that should be avoided. "Well, what of it", you say. Just this, in either case great harm is usually done because the average person is usually not mature enough to accept criticism in the proper spirit. As has already been said it tends to excite rebellion or at least the one criticised raises

the question as to how much the one criticizing knows about it anyway.

The main reason, however, why such a method should not be used is this. Calling attention to ones faults brings the attention of the one criticized to focus on that one fault. In a sensitive individual and who among us is not more or less sensitive, one minor fault may be made to appear to outweigh all of his good qualities. That fault becomes the focus of attention and the average individual usually gives up in despair rather than strive to correct it. Just the criticism has been given by the dispenser of free advice usually no word of commendation of other qualities accompanies it and no suggested plan for improvement has been given. No wonder it is far better for us to remain silent if we have no program of improvement to suggest along with our critical remarks. Picture if you can a boy climbing on a bicycle for the first time. He learns rapidly because we tell him what to do and he follows instructions. He is still a bit shaky and as he get up speed we shout out, "don't" hit that rock". Until now the large rock in the road has not concerned him especially. He has seen it but was not attracted to it. Now that his attention is called to it the rock looms up large before

him, it is the center of attention now for him. The fear in our warning voice is transferred to him, his grasp on the handle-bars tightens, his arms stiffen up and smash he goes straight into the rock. Why? Bdcause his notice was called to it in such a way that it became the center of attention for him. It would have been far better for the instructor to have said nothing about the rock, or to have drawn his attention to it along with other things before the boy mounted his bicycle.

For some criticism acts as a stimulant, it spurs them on to do better, but people of this kind are rare indeed. These same individuals might go a lot further under proper guidance and stimulation.

"Don'ts" and "can'ts" always meet with the undesired response of "why not"? or "well, I'll show you that I can". This response may not be uttered so that the one giving the command cannot hear it but if such a command is given little Susie goes right on making her mud pies or she now attempts to walk along the wall, the very thing she was told she couldn't do.

Don'ts and can'ts do not cover the list of negatives. There are many more. For instance many a young boy has received the wrong idea when his mother or father has scolded him severly with the words, "you are a bad, bad

boy". The offence may have been trifling and yet "sonny" is branded as a bad boy by his parents. This thought eats into his very soul and it will destroy him unless he is able to throw it aside.

A very pathetic case is known to the writer of a boy who finally gave up in despair because both of his parents insisted that he was a thief. George had a great ambition to become a draftsman and an architect. He worked hard to this end even as a very young boy. One day a neighbor gave him a fairly good set of drafting tools. George took them home in high spirits only to be met by his parents with the remark of, "well George where did you steal them". George protested and told where the tools came from. His parents did not believe his story. The neighbor was called in and she corroborated his story and then the parents charged her with shielding the boy. This one incident did not do the trick but it was repeated time after time. The boy was charged with being a sneak, a liar, a thief until he became those very things. The California Junior Republic has done wonders for him. In the first place the treatment under their care has given him confidence in himself because he has been treated fairly there at all times. His self-respect has been restored and they

have developed a useful citizen out of him. But how much better it would have been if all of those years of reconstruction could have been spared. The parents have lost forever the confidence of their boy and they wonder why.

C. Skillful Criticism

Let no one imply from what has gone before that the value of criticism is to be minimized. There is a right and a wrong way to do everything. Criticism is often necessary in order to lead one to realize his best self, but skill is required in giving this criticism. In "Temptations to Rightdoing", Ella Lyman Cabot has a short chapter entitled, "Skillful Criticism". In part Mrs. Cabot says, "Private ethical teaching in the family, among brothers and sisters, unless well buttered with good humor, usually does harm; that unasked lessons in conduct given by disapproving outsiders disagree with the young; and that youth cordially disagrees with them; that trying to make others good (especially after the others are grown up) is an irritant and often a counter irritant."¹

¹ Cabot, Ella Lyman, Temptations to Rightdoing, p. 93.

give criticism.

5. "In addition to these there is a fine art of statement, the art of carrying across your meaning when there is a difference of opinion."

One further statement that is excellent is made in this chapter. Mrs. Cabot says,¹ "skillful criticism is wholly distinct from gentle criticism. It is criticism that hits the mark, whether by gentleness or by severity.

- - - The best moral surgery is that which the patient, under the guidance of a surgeon, inflicts on himself - - There are times when the sculptor of character must use his knife with the skill and incisiveness of a surgeon."

We thank Mrs. Cabot for her insight into this difficult problem. We know her principles to be true because of testing many times.

D. The Affirmative Method in Personality Development

In this chapter so far there has been considered Jesus' method of teaching, the psychology of don'ts and the need for a method of giving skillful criticism. Now another phase of the problem that is closely

¹Cabot, E. L., Temptations to Rightdoing, p. 94.

akin to the first section of this chapter is to be discussed.

Jesus came preaching with a positive and affirmative note in what he said. He did not speak in negative nor did he expect others to do what he himself was not willing to do.

How different is this method from that of trying to teach by scoldings, harsh criticism, don'ts and can'ts. The affirmative is a right about face from all of that. It is the method that calls attention to the good, the true, the lovely and the beautiful in order that attention may be focused on the highest and best in life rather than on the low and mean and ugly. One usually travels in the direction that he is looking. "It takes a man of ability to see existing faults in the light of their remedies. The affirmative man, seeing what should be in the place of that which now exists, throws himself so enthusiastically into effecting the remedy that he has little time for the negation. Then almost before we realize it the old has vanished, because it was forced to yield its place to something better. This is affirmative Living."¹

¹Thompson, Edward Archibald, Art., "Affirmative Living", in the Congregationalist, Sept. 24, 1931.

Skillful criticism is necessary but what shall be our guiding principles in giving such criticism. Mrs. Cabot¹ does not leave us stranded at this point. Instead she gives five definite and helpful principles on which to base criticism. These five points are as follows:-

1. "Through a combination of geniality and of humility in the giver. One one-hundredth of a grain of superiority will ruin the mixture. 'I may be wrong, but this is how it seems to me', or 'I've made so many mistakes myself that I've learned just a little', must be the attitude of the giver of criticism.

2. "Through respect as well as the desire of improvement. Hunt for fine traits in the person you criticize. Keep your eye on them. Never speak of a wrongdoing until you are also aware of a rightdoing in the person.

3. "Through very present love. Distrust yourself or a critic unless you feel warmly affectionate at the time, unless you speak because you can't bear to have your hearer the least bit below his own ideal.

4. "Earn the right to criticize by long, patient devotion. Giving money is no reason for expecting to

¹Cabot, E. L., Temptations to Rightdoing, p. 93.

Wise parents and teachers realize that the best method of teaching¹, includes more than the best way of learning the lesson immediately at hand. It is more than a matter of the most economical way of teaching a child how to read or how to learn a long poem". Yet, a correct method of teaching is more than "a bag of tricks" it is the problem of teaching one subject so beautifully and fine that the entire world of knowledge is opened up to the student and beckons him to know more. We are not attracted to the person who adopts in every thought, mood or posture the negative attitude of mind. One wishes to get away from such a person. On the other hand the crowd follows the healthy minded individual who says, "Come, follow me, we shall build together a better world!"

E. Temptations To Rightdoing

"Temptations To Rightdoing" is the title of a recent book by Ella Lyman Cabot². Immediately upon reading the title most of us are puzzled for we usually associate

¹Kilpatrick, Foundations of Method, p. 5.

²Cabot, Ella Lyman, Temptations to Rightdoing, 1929.

temptation with evil. In this book Mrs. Cabot uses the term temptation, in its wider meaning. To her it means incitement or attraction.

Let us sit in for a moment as Mrs. Cabot talks to us about "Temptations to Rightdoing". She says¹, "May I tempt you to walk in the garden?" we ask a guest. Or I write to an author telling him that I enjoyed his book so much that I am tempted to thank him for writing it. Temptation draws us, it may draw us to evil or to good. Temptations to rightdoing are part of the moral tug of war.

Let us take hold of them and pull. Among the principal temptations Mrs. Cabot included people, character training, interests, beauty, and religion.

In most of the above temptations the influence exerted is of the unconscious type. Let us look at an example of this kind as recorded by Mrs. Cabot from the life of President Eliot.

"After my wife's death", said President Charles W. Eliot, "I received many letters and visits even from

¹Cabot, E. L., Temptations to Rightdoing, p. XIII.

strangers who wanted to express their sympathy. One visit was from a woman who said that my wife's relation to me had changed her own intention to apply for a divorce. When did you see us, and what was it that influenced you?" asked President Eliot intent as always on understanding. "I saw you only once in a hotel, replied the woman, and what influenced me was the way you looked at her and she looked back at you." It was the genuineness of their affection that hit home.¹

That was certainly affirmative living and we long for more of it in our world. "If this affirmative principle of love", says Dr. Thompson², "could be brought effectively into action and men everywhere would try honestly to live it, then greed, selfishness, lust, hatred, envy and war, which are cursing the world, would soon pass away. Peace, happiness and brotherly helpfulness would replace them."

¹Cabot, E. L., Temptations to Rightdoing, p. 107.

²Thompson, D. A., The Congregationalist, Dept. 24, 1931.

CHAPTER V

The Fourth Dimension In Christian Personality Development

A. The Yeast that Leavens the Loaf

The three preceeding chapters have been but ground-work for what is to be presented here. If the principles presented in each chapter have been found to be correct as far as present research is concerned the basic thought of the thesis may now be presented.

One would not for anything try to minimize the important place that buildings, trained teachers and a thoroughly balanced program should have in the process of personality development but there is a fourth ingredient necessary in the process that can be likened to the leaven that is put into bread dough. Yes it is possible to make bread without yeast. So also is it possible to develop personality without love and sympathy. But a personality so developed will not be Christian.

Religious education is not a thing apart from other

education and education is not a thing apart from life. Living is education. Living out our highest thoughts and aspirations is religious living. But still the question is answered as to how one is to motivate and lead others to desire to live out their highest thoughts and aspirations. Many have such thoughts but they are content to dream rather than act.

There is a way, however, that has the power to compel action. This power is as mighty as the power of the sun as it draws into the atmosphere hundreds of thousands of tons of water to be given off as rain later on. Love in its most complete meaning is that spiritual force which works noiselessly though effectively to transform life. When thinking of the power of love one is reminded of the childhood story of the sun and wind who were contending as to which was the more powerful. They agreed that the one who could make the traveler take off his coat would win. Of course the sun was the victor in such a contest. In the same spirit one may think of love and hatred personalized and entering a similar contest to see which one could produce the most beautiful personality. The answer seems obvious to us and yet there are educators and parents today trying to develop beautiful lives in their

children by using methods that doom their efforts from the very start. Can severity, harshness, criticism and distrust beget anything but these things? Parents are often so concerned with having their child a perfect model that they, to put it in a rather catching phrase, smash their brains in order to get a fly off the forehead". In other words the parent is so intent upon correcting a little fault that more damage is done by his method than if the fault were to go unnoticed.

Emphasizing a wrongdoing often rubs in the fault rather than fubbing it out, and condemnation alienates.

"Condemn" says Mrs. Cabot,¹ "when condemnation is fair, but condemn because you see something glorious to be saved, not something tiresome to be irritated by or laughed at."

"Understanding sympathy, recognition, fellowship, love, unity, the more abundant life. All these are the spiritual forces which miraculously transform whether they operate in church or state."² Love is the underlying spiritual force that transforms. Confidence, sympathy understanding etc. are phases of love and the abundant

¹Cabot, E. L., Seven Ages of Childhood, p. 250.

²Curtis, S. A., in Religious Education Association Jr., Sept. 1931.

life, the mature individual, the Christian personality are the products that result from these spiritual forces being properly applied.

B. The Place of Discipline in Personality Development

The closing words, "properly applied, of the last section were used intentionally for it is possible to have misdirected love. It is not love that lets a child do exactly as it pleases all the time, nor is it love that seeks to control and direct every action of the child. In the former case the child sooner or later runs amuck in society for he has never learned to respect the rights of others. In the latter case a weakling is usually developed who is always leaning on others for support of one kind or another. The kind of discipline that forces an individual to face squarely the facts of life is the best kind. It may pain a parent to insist that a child do this thing or that thing but if it is for his interest in the long run it is far better that the child learn, "that he cannot break one of God's laws without suffering because of it".¹

¹Edward Porter St. John, Child Nature and Child Nurture, p. 39.

The question at once comes up as to how this disciplining should be carried on. Should punishment and fear enter into the procedure of discipline?

Edward Porter St. John has this to say regarding fear in discipline,¹ "Fear has at best only a negative value in moral training. The most that it can accomplish is to deter the child from wrong-doing. It never gives him a positive impulse to do the right as love, or self-respect, or an altruistic feeling may do. While it may secure outward obedience it may leave the child as wrong at heart as before.

"Fear is the feeling with which a child ordinarily responds to an enemy and it serves to lessen the possibility of any association between them. The parent surely is the child's best human friend, and the normal attitude of love between them is designed to bring them into closest association that the child may profit to the full by the wisdom and strength and self-sacrifice of the father and mother. This God-ordered relation between parent and child is by far the strongest influence that can be brought to bear upon the heart and life of

¹Edward Porter St. John, Child Nature and Child Nurture, p. 39.

the young."

~~Let us turn to~~ a fine example of discipline without punishment ~~that~~ is recorded by Kilpatrick.¹ ~~Let us~~ step right into the classroom as the teacher of a grade school is speaking to a group of children, "your going through the halls", she says, "is not so orderly as it might be; you know it and others have been speaking of it. - - - Today I am going to ask you to notice yourselves as you go and when you come back I shall ask each one who thinks he did not walk exactly as he should to raise his hand. I tell you in advance I shall not punish you."

The first trial was about as noisy and disorderly as usual and when the teacher asked for a show of hands not many went up, but, continues Kilpatrick "The teacher stood and looked at the class, a bit discouraged. Then one boy, ignoring her, spoke up, pointing his finger straight at another boy near by: 'you ought to raise your hand. You made just as much noise as the rest of us and you know you did.' At this Boy number two looked sheepish and squirmed a little. Some others didn't seem

¹Kilpatrick, W. H., Foundations of Method, pp. 55-6.

very happy. The teacher let it 'soak in' a while, then said: 'Tomorrow we'll try it again; and we wish then to see all the hands that ought to go up.'

Each day improvement was shown in their control until the order was satisfactory without a teacher or monitor being with them.

Discipline is possible without fear and punishment. Discipline comes from the word disciple and a disciple is one who follows. People do not follow readily some one who punishes them or whom they fear. Rather does a person follow someone in whom he has confidence and can trust. The infant or young child soon wants to please, it wants the favor and smiles of its parents. "Man is so constituted", says Powell,¹ that the approval and disapproval of his group mean more to him than his life."

Where discipline is necessary let it be done in the spirit of helpfulness and never in a spirit of revenge or punishment. Let the natural consequences of wrongdoing, such as the disapproval of the group, be the one to condemn rather than an individual. It works far better that way. A spirit of helpfulness promotes confidence

¹Powell, W. E., The Growth of Christian Personality, p. 238.

in the child because he is soon able to see that it is for his good that the parent or teacher is working. Fear of punishment sets up a barrier.

C. The Place of Praise in Personality Development

"The hunger for appreciation is a deep, intense need, and many of the problems of life would melt before the proper use of praise."¹ And yet human nature is badly adjusted to the compliment. Praise is one of the vitamins necessary for well being. But, like many another ingredient of a healthful ration, it is difficult to take. A direct compliment splits the average personality wide open. You do like to hear what the kind gentleman is saying and yet you wish he would stop.

Here is most certainly a hard situation to face. Too much praise splits the average personality in two, while too little praise starves the personality and it withers. One author has put this precise problem beautifully in the following words,² "Touch delicately the string of love of approval, and listen to the answer".

¹Meyerson, Abraham, The Foundations of Personality, p. 44.

²Wiggin, Kate Douglas, Children's Rights, p. 155.

The child delights to work for you, to please you if he can, to do his tasks well enough to win your favorable notice and the breath of praise is sweet to his nostrils. It is right and justifiable that he should have this praise and it will be an aid to his spiritual development, if bestowed with discrimination. Only Titanic strength of character can endure constant discouragement and failure, and yet work steadily onward, and the weak, undeveloped human being needs a word of approval now and then to show him that he is on the right tract, and that his efforts are appreciated."

The kind and frequency of the praise given depends upon the nature of the child. A timid child needs the assurance and self confidence that grows when he is allowed to bask in the sunshine of approval. While one predisposed to vanity needs a more bracing moral climate with a few obstacles in the way to overcome.

At the Emerson School of Oratory in Boston a particular method of procedure is followed in developing speakers. The professor never directly calls attention to any fault. Rather by example and suggestion does he seek to have the student gradually take on the more

acceptable method of speaking. His good qualities are appraised and encouragement given for every advance made.

In summing up this section may the hunger and longing of everybody for appreciation be emphasized? Nothing will help a person to conform more quickly to the wishes of a group or an individual than the withholding or bestowal of the appreciation if that person considers the approval of the group or individual worthwhile.

D. Loves Place in Creating Christian Personality

The way of love and all of its phases in dealing with individuals is the next subject to be considered. This discussion can best be opened by quoting the following "Prayer for Parents", the author of which is not known.

A Prayer for Parents

"Oh, Jehovah, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say and answer all their questions kindly. Keep me from interrupting them, talking back to them and contradicting them. Make me courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask them forgiveness when I know that I have done them wrong.

"May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt my children to lie and to steal. So guide me hour by

hour that I may demonstrate by all I say and do that honesty produces happiness.

"Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts, help me, O Lord, to hold my tongue.

"Blind me to the little errors of my children and help me to see the good things that they do. Give me a ready word for honest praise.

"Help me to grow with my children, to treat them as those of their own age; but let me not expect of them the judgments and convictions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose and make their own decisions.

"Forbid that I should ever punish them for my selfish satisfaction. May I grant them all their wishes that are reasonable and have the courage to withhold a privilege that I know will do them harm.

"Make me so fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be imitated by my children.

"With all thy gifts, O Great Jehovah, give me calm and poise and self-control."

Could a more searching prayer be uttered by a parent who sincerely wanted to do his utmost for his children. One could venture to say with some degree of assurance that the children of parents who follow out such a prayer are bound to develop into fine Christian Personalities. Love and sympathy and understanding would surround them. Confidence, trust and discipliship would be the result. The children would be similar to or even exceed their parents in depth of personality. Could

any child ask for more than to have the love and companionship of his parents and to be treated with fairness, justice and consideration?

"We are all blind until we see that in this human plan; nothing is worth the making unless it makes the man." So runs a phrase, snatched from out of the blue, that is as true as the heavens are high.

If this one thought is kept constantly in mind educators and parents would not go far wrong in dealing with other people. The difficulty is many are too busy to "be bothered" about people. Some people place more value on beautiful lawns than they do upon a beautiful personality. Others are more concerned about a scratch on their new car or furniture than upon a growing child's life. And so they scold and fret about the former things and all the while they keep building barriers between them and the most precious material on earth.

Consider carefully the following selections and see how closely the experiences related therein parallel those of the majority of the boys and girls today in the home, at school, or even in the church school.

Daughter O' Mine

(A Mother's Confession to Her Sleeping Child)

Little Girl! Mother wants to be alone with you - - -all alone with you for just a few minutes, and talk to you as you lie asleep.

I was sitting sewing on your little dress, and thinking as mothers sometimes do - - - thinking, daughter, and wondering if I just couldn't be a better mother.

This has been an awful day - - -an upside down day! Everything has gone wrong. I scolded you first thing this morning because you put your shoes on the wrong feet, and then again at breakfast when you spilled your milk on the clean cloth. When your only little playmate came I punished you because you made mud pies and got your dress all soiled. Then you splashed the dirty water all over the clean bath and left your wee finger marks on the towel. Just because you and your little pal wanted to watch me make the biscuits for lunch, I sent her home and you outside, and you were without a playmate all afternoon. Later on, when we were sitting in the patio, I complained again because your doll clothes were scattered all over the floor.

I shall never forget the sparkle in those black eyes when you saw Daddy coming down the street. You jumped on your bicycle and paddled as fast as you could to meet him. You and Daddy looked so happy together and he was so proud of his little girl.

As I watched you both a hot wave of remorse swept over me. I became sick at heart and I believe a little jealous, too. For the first time I saw myself as I really was.

Then when bedtime came, after the good-night kiss and a little prayer - - - it was Daddy who lingered at the bed to tell the goodnight story. Daddy who had worked in a hot stuffy office all day long! Never too tired to play with his little girl - - - never too tired to make his little girl happy.

I have been complaining all day long. No wonder Daddy was such a treat. Always finding fault with you, when really the fault was with me, for I expected too much from my little four-year-old girl, measuring you by the yardstick of my own years.

Mother is ashamed. You cannot hear me, dear, and if you could you would not understand - - - but from now on you are going to have a real mother just as you have a real Daddy. Up till now I have always been too busy. I have thrown away the greatest good fortune that can come to any man or woman - - - the privilege of growing up with a child, holding her love and confidence and becoming a friend and playmate.

Forgive me, dear. Mother will not complain any more, and as I look at you once more before I go out of this room and see how helpless you are, and with the moon peeping through the pepper trees, you look so tired, but with that sweet innocence on your face. You are such a little girl. Mother's baby! God strengthen and keep me tender and patient.

"Listen, Son:"

"I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a hot stifling wave of remorse swept over me, I could not resist it. Guiltily I came to your bedside.

"These are the things I was thinking, son:

I had been cross to you, I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

"At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the

table.· You spread butter too thick on your bread, and as you started off to play and I made for my train, you turned and waved a little hand and called "Good-bye, Daddy!", and I frowned, and said in reply, 'Hold your shoulders back'.

"Then it began all over again in the late afternoon. As I came up the hill I spied you down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me and back to the house. Stockings were expensive - and if you had to buy them you would be more careful. Imagine that, son, from a father. It was such stupid, silly logic.

The Good-Night Kiss

"Do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, hunted look, in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. 'What is it you want, I snapped.'

"You said nothing, but ran across, in one tempestuous plunge; and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

"Well son, it was shortly afterwards that my paper slipped from my hands and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

"What was habit doing to me? The habit of complaining, of finding fault, of reprimanding - - all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

"And there was so much that was good, and fine and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush and kiss me good-night.

Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there, choking with emotion, and so ashamed! It is a feeble atonement, I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make a free confession. And I have prayed God to strengthen me in my new resolve. Tomorrow I will be a real daddy. I will chum with you, and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is nothing but a boy - - a little boy.

"I am afraid I have visualized you as a man. Yet as I see you now son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

"'Dear Boy', 'Dear Little son'. A penitent kneels at your infant shrine, here in the moonlight, I kiss the little fingers, and the damp forehead, and the yellow curl.

"Tears came, and heartache and remorse, and also a greater, deeper love, when you ran through the library door and kissed me.

The experiences of this boy and girl could be duplicated many times except that the parents or teachers do not repent of their shortcomings and change their method of approach.

Love casts out fear and gives us faith and confidence both in ourselves and in others. Often too much is expected of the "little ones". Their capacities and abilities are measured by adult standards.

It is not the purpose of the writer to tire others with the presentation of readings that drive home these points, but this final selection is necessary. It points out three methods of working with children. The method of fear and severity fails utterly to accomplish the purpose. The second method of trying to cram facts into the child is equally a failure. Finally with love and gratitude in his heart the teacher works cooperatively with the child, watching and honoring his interests. Suiting his steps to the steps of the child. Entering into real companionship the child's personality developed rapidly to the full satisfaction of the teacher.

A Parable

I took a little child's hand in mine. He and I were to walk together for a while. I was to lead him to the Father. It was a task that overcame me, so awful was the responsibility. And so I talked to the little child only of the Father. I painted the sternness of His face were the child to displease Him. I spoke of the child's goodness as something that would appease the Father's wrath. We walked under tall trees. I said the Father had power to send them crashing down, struck by His thunderbolts. We walked in sunshine. I told him of the burning, blazing sun. And one twilight we met the Father. The child hid behind me. He was afraid. He would not look up at the face so loving; he remembered my picture. He would not take the Father's hand; I was between the child and the Father. I wondered - - - I had been so conscientious, so serious.

I took a little child's hand in mine. I was to lead him to the Father. I felt burdened with the multiplicity of the things I had to teach him. We did not ramble. We hastened on from spot to spot. At one moment we compared the leaves of different trees. In the next we were examining a bird's nest. While the child was questioning me about it I hurried him away to chase a butterfly. Did he chance to fall asleep I wakened him lest he should miss something I wished him to see. We spoke of the Father, O yes, so often and so rapidly! I poured into his ears all the stories he ought to know, but we were interrupted often by the wind a-blowing, of which we must speak; by the coming out of the stars, which we must needs study; by the gurgling brook, which we must trace to its source. - - And then in the twilight we met the Father. The child merely glanced at Him, and then his gaze wandered in a dozen directions. The Father stretched out His hand. The child was not interested enough to take it. Feverish spots burned in his cheeks. He dropped exhausted to the ground and fell asleep. Again I was between the child and the Father, I wondered. I had taught him so many, many things.

I took a little child's hand in mine to lead him to the Father. My heart was full of gratitude for the glad privilege. We walked slowly. I suited my steps to the short steps of the child. We spoke of the things the child noticed. Sometimes it was one of the Father's birds. We watched it build its nest. We saw the eggs that were laid. We wondered later at the care it gave its young. Some times we picked the Father's flowers and stroked their soft petals and loved the bright colors. Often we told stories of the Father. I told them to the child, and the child told them again to me. We told them, the child and I, over and over again. Sometimes we stopped to rest, leaning against one of the Father's trees, and letting His air cool our brows, and never speaking. And then in the twilight we met the Father. The child's eyes shone. He looked lovingly, trustingly, eagerly up into the Father's face. He put his hand into the Father's hand. I was for the moment forgotten. I was content.

More could be said about each of the selections given here, but they tell their own story. Where intelligent love and sympathy are bestowed upon growing children, Christian personalities are in the making. It is not expected that these personalities will be all alike but they will be Christian nevertheless.

CHAPTER VI

Conclusion

By way of summary let us draw together in these closing pages the main thread of thought that runs through this thesis.

The original nature of a child is such as to allow for development in almost any direction. This development is largely controlled by the environment in which the child is reared. It is equally comforting to be assured by the psychologists that the original nature of children is neither good nor bad, but that it is possible to control the development that takes place.

We have seen that the laws of learning are as applicable in the field of personality development as in the attainment of knowledge. In other words satisfaction strengthens the S-R bond and annoyance weakens it. Therefore let encouraging words that give satisfaction to an individual attend the right actions of an individual and right habits will be formed from the very start. It is far easier to educate from the

start than to have to re-educate a person after wrong habits have been implanted.

The factors of Suggestion and Imitation play important parts in personality development because of the natural make up of individuals. In the first place praise is given by parents when a child begins to do the things that adults do. This fact encourages the child to imitate adults along other lines as well. In addition the child wants to become like the one he admires most. Thus all suggestions that are given off by the model either consciously or unconsciously are imitated by the child.

In the third chapter it was pointed out how many things are learned at one time due to the ability of the senses to record marginal impressions of the senses. Thus we can see that many things are being taught at one time indirectly. These indirect teachings are as dependent upon the laws of exercise and effect as is direct teaching.

Both direct and indirect methods of teaching are involved in affirmative living. The affirmative method of direct teaching is to state positively and not negatively the things that one wants one to become. It

is the method of "Let's do this" rather than "don't do that". It is the method of tempting one to do the right by positive suggestion of example or word rather than tearing down with destructive criticism.

Finally it was suggested by several readings how the way of love is most potent in developing Christian Personality.

The way of love works, it is scientifically sound in every detail it in fact is the only way in which Christian personality can be developed.

In the past not much has been known as to how or why personalities developed as they do. Now, however, with research in this field revealing many things to us methods of procedure are being developed that aids greatly in accomplishing the all important task of developing Christian citizens.

In the past such personalities have been developed here and there over the face of the world. They have been developed because of the superior wisdom of their teachers. Now, however, with better methods being discovered constantly we can hope to place the development of Christian personalities on a scientific

basis where such personalities will be the regular rather than the exceptional product of our civilization.

Hatred and envy and all harshness must be changed or abolished. They are the useless appendages that are hanging over from a dim and distant past. There is no use for them now. Greed and fear must be banished forever. Usher in the day when Faith and Confidence and Love will be the tools used in forming personalities. Personalities so formed cannot help but be beautiful and Christian.

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